

LE·HI·HO News

the Lehigh Valley Homophile Organization

Box 1003, Moravian Station, Bethlehem, Pa. 18018

KAMENY'S COMING !!

WORLD FAMOUS ACTIVIST DUE AT SEPTEMBER MEETING

DR. FRANKLIN KAMENY, NATIONALLY-NOTED GAY ACTIVIST, TO SPEAK IN LEHIGH VALLEY on September 26, 1976 at 2:00 P.M. in the Unitarian Church of the Lehigh Valley at a regular meeting of LE-HI-HO.

Dr. Kameny's involvement in the gay movement dates back almost two decades, to his firing in 1957 from his U.S. Government job on grounds of homosexuality. He has fought such discrimination ever since, losing his own case in the courts in 1961, but reversing in 1975 the U.S. Civil Service Commission's exclusion of homosexuals from federal employment--a landmark civil rights decision. For over twelve years he fought the American Psychiatric Association's classification of homosexuality as a sickness, participating in several APA annual meetings that led to the landmark 1973 decision of the APA to remove homosexuality from the illness category.

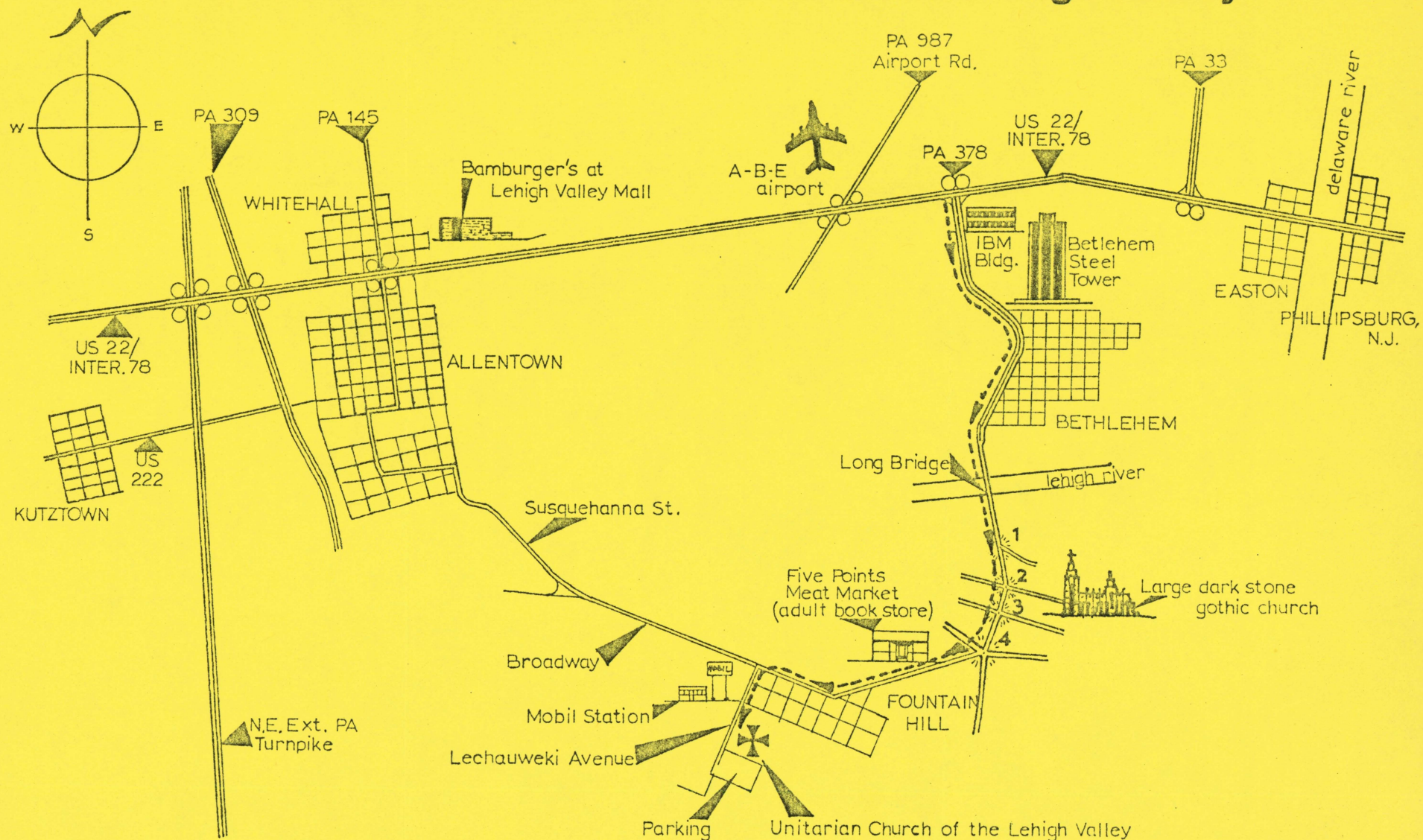
Dr. Kameny has given hundreds of lectures all over the country on various aspects of homosexuality and has appeared on numerous radio and television shows. He initiated the first public demonstrations by gay people in 1965, with picketing of the White House, Pentagon and State Department. He was the first openly-declared gay person to run for Congress (D.C. 1971); he has testified on homosexuality before Congress (1963), before the Republican Party Platform Committee (Miami Beach, 1972), and numerous times before Maryland legislative committees. Kameny has participated in many public panels on homosexuality, including ones for Time and Life magazines. He is formally certified by federal, state and local courts as an expert witness on homosexuality, has served as counsel in many governmental cases, and has been consulted by lawyers throughout the country on legal matters relating to homosexuality. Indeed, in the areas of Civil Service employment, the Armed Services, and Security Clearances, and on relations between the gay citizen and the Federal Government, he is THE national authority.

Coiner of the slogan, "Gay is Good", which has become a motto for America's millions of gay men and women, Franklin Kameny has authored many articles and essays for books (The Same Sex, The Homosexual Dialectic), journals (Humanist Magazine, Concern Magazine), and law reviews (Virginia Law Weekly, Buffalo Law Review), and is in the process of writing two books, one a general treatment of homosexuality, and the other on relations between the gay citizen and the Federal Government.

Dr. Frank Kameny has been called the Ralph Nader of the Gay Liberation Movement due to his expertise in the area of relations between the Federal Government of the United States and its 20 million gay citizens.

DON'T MISS THIS EXCITING AND INTERESTING EVENT.

How to find the Unitarian Church of the Lehigh Valley



Although it is possible to approach Lechaweki Avenue from the west (Allentown), we suggest you follow the route shown by ----> if you are not familiar with the streets of Allentown. When approaching from US 22/Interstate 78 on PA 378 heading south get into the right lane before the first traffic light (number 1 on the map) to proceed straight, then get into the left lane before the second traffic light (number 2 on the map) to proceed straight, then make a soft right turn at the fourth traffic light (number 4 on the map) around the Five Points Meat Market Adult Book Store onto Broadway, approx. one mile to Lechaweki Ave. (at Mobil Station), left turn and three blocks uphill to the Church at number 701. Phone 866-7652.

DATES TO NOTE:

August	17	Tuesday	LE-HI-HO Board Meeting, Bethlehem, Pa. 7:30 P.M.
September	11	Saturday	PENNSYLVANIA RURAL GAY CAUCUS meeting at 1:00 P.M. at the Unitarian Church of the Lehigh Valley.
September	14	Tuesday	LE-HI-HO Board Meeting, Allentown, Pa. 7:30 P.M.
September	26	Sunday	LE-HI-HO General Meeting with guest speaker DR. FRANKLIN KAMENY - reception following. At 2:00 P.M. at the Unitarian Church of the Lehigh Valley (see accompanying map for directions).
October	16	Saturday	HIKE TO SUNFISH POND. Meet at 11:00 A.M. at the Unitarian Church of the Lehigh Valley and drive to the starting point of the hike. (For those concerned, this hike will be less strenuous than those of the past) Bring your own picnic lunch. Rain-date for the hike is October 23. If in doubt about postponement, call Ken at 215-264-7770 between 9 - 10 A.M. on October 16th.
October	19	Tuesday	LE-HI-HO Board Meeting, Allentown, Pa. 7:30 P.M.
October	23	Saturday	Rain date for hike to Sunfish Pond.
October	24	Sunday	LE-HI-HO General Meeting at 2:00 P.M. at the Unitarian Church of the Lehigh Valley.
October	30	Saturday	PERFORMING ARTS GROUP EXCURSION to see New York City Opera Performance of "Un Ballo in Maschera" by Verdi. For information and ticket reservations call Rick at 215-866-6320.
November	21	Sunday	LE-HI-HO General Meeting at 2:00 P.M. at the Unitarian Church of the Lehigh Valley.
November	26, 27, & 28		GAY ACADEMIC UNION CONFERENCE at Columbia University, N.Y.
November	27	Saturday	PERFORMING ARTS GROUP EXCURSION to see New York City Ballet Performance of "Union Jack" by Balanchine. For information call Ken at 215-264-7770.
December	19	Sunday	LE-HI-HO General Meeting at 2:00 P.M. at the Unitarian Church of the Lehigh Valley. CHRISTMAS PARTY - tentative.

SOCIAL ACTIVITIES - PAST

The SWIM PARTY held this summer was everything we expected it to be --- and more ! Forty gay people enjoyed sun-bathing, swimming, water polo, badminton, drinks, and picnic supper. Many new-comers showed up whom we hope to see again soon. If you were not one of the lucky ones who attended, ask someone who was there to tell you ALL about it.

The hike to Glen Onoko was another opportunity to meet old friends and make new acquaintances. We had a lot of fun climbing in the cool forest with waterfalls cascading nearby and, we are looking forward to the next hike.



Mark Freedman Dies

Noted gay psychologist
succumbs to hepatitis
at 33

Mark Freedman, one of the country's leading gay activists, died on July 21 after suffering complications which resulted from a severe case of hepatitis.

Mark was an academic, and held a doctoral degree in psychology, but he attempted whenever possible to translate the jargon of his discipline into understandable prose. He believed in the importance of popular education, and his writing reflected this concern.

Besides his writing for gay periodicals and the publication of two books (with a third in progress at the time of his death), his most important effort in the area of popular education was an article in the highly influential magazine "Psychology Today". In its March 1975 issue appeared Mark's article on homosexual psychological functioning entitled "Far from Illness: Homosexuals May Be Healthier Than Straights".

Through this endeavor he no doubt reached thousands of readers, both gay and straight, who might not otherwise have ever read anything positive about homosexuality. As a community, we should not lament the passing of a gay "hero" or popular authority on homosexuality, but the demise of a brother and comrade in arms. Surely he was not indispensable; another soldier shall step forward and take his place in the front rank. But, just as surely, he was a unique and effective fighter who shall not soon be equalled.

Those of us who knew him were stunned by his demise. We pause to remember Mark and his contribution to our struggle; his was a real contribution; and, to renew the resolve to continue it.

IN PURSUIT OF HAPPINESS*****More than 52,000 readers answered Psychology Today's questionnaire about happiness. One of the results, printed in the August issue, is that "Homosexuals are as happy as Heterosexuals".

GAY IS NATURAL*****Nicholas Roeg's new film, starring David Bowie as "The Man Who Fell To Earth, is notable for the completely objective way a gay role is presented. Buck Henry, playing the lawyer who heads Bowie's corporate empire, is shown several times in home scenes that include, very naturally and matter-of-factly, his male lover.

GAY PARENTS*****An article titled "Parents Who Are Gay" by Dolores Klaich appeared in the July 23 issue of New Times. It treats real examples of gay parents, their joys and problems, and documents some of the progress being made in the courts about child custody cases involving gay parents. (Copy available from librarian for photocopy costs.)

ROD STEWART's new song "The Killing of Georgie" is warm, sincere, and positive about homosexuality. In the album "A Night on the Town" it is one of his best songs in years. In spite of his notorious heterosexual reputation, Stewart was predictably asked by a reporter if he himself were gay; he answered calmly that "it's not my bag".

EDITORIAL -- GAY PRIDE WEEK PROCLAMATION --JUNE 12 - 19, 1976 BY HELMUTH J. BAERWALD

On June 9, 1976, Milton J. Shapp, Governor of the State of Pennsylvania, became the first elected public official of this country and perhaps the world to proclaim a Gay Pride Week. His proclamation read in part: "One of the least understood minority groups in this state is that group of men and women who comprise the Gay Liberation Movement. Since emerging from anonymity, gay men and women have devoted much time and effort in educating the general public. Gay men and women seek equal rights in employment, housing and in the law. Gay men and women are determined to develop community integrity, to stand up for their rights and to encourage their community to take its rightful and responsible place in society and join with others in seeking an end to prejudice, persecution, and discrimination"

The cataclysm of scorn and abuse heaped upon the Governor shortly after the release of this document was astounding to say the least. Our representatives moved swiftly and with great vigor in disassociating themselves from this proclamation by passing a resolution condemning the proclamation as "CONTRARY TO THE MORALITY AND LAWS OF THE COMMONWEALTH". Copies of a crude cartoon were circulated in the Capitol depicting Shapp committing a homosexual act with a caption reading "Shapp defends Gay Rights." Jokes resounded through the halls of our august legislative body that the Governor had a second resolution but that he had "LEFT IT IN HIS PURSE".

This individual had occasion to read some of the Governor's mail received in response to his proclamation and was amazed to find that out of some 200 letters approx. 180 of them with adverse reactions. Many of the letter - writers questioned the Governor's sanity, ridiculed and attacked his religious background, and some were just outright obscene. What puzzled me most however was the lack of positive support received from the gay community at large. Apparently we have nothing to lose, or do we?

Kurt Schiller, a hero of the early homosexual rights movement in Germany said it well in 1921: "THE LIBERATION OF HOMOSEXUALS CAN ONLY BE THE WORK OF HOMOSEXUALS THEMSELVES", or as GAA president Thorstad recently summed up a speech: "WE WILL NEVER BE FREE IF WE RELY ON OTHERS TO FREE US. WE MUST BUILD OUR OWN STRUGGLE AS WE ARE DOING TODAY AND MAKE NO CONCESSIONS TO ANYONE". Freedom is not free -- are we willing to pay the price?

HOW MANY OF US ARE THERE ? BY RICH MARQUART, PITTSBURGH

Estimated Population of Pennsylvania -	11,900,000
" Gay " " "	1,900,000

If Pa. gays moved to Philadelphia, 2 out of 3, of the entire population of that city would be gay.

If Pa. gays moved to the next five largest cities, all of Pittsburgh, Harrisburg, Erie, ALLENTOWN, and Scranton would be gay.

If only one out of five Pa. gays would move to Pittsburgh, that city would be entirely gay. The gays of Pa. could easily populate all of the state of Main, or several of fourteen other states.

We could all move to Houston, Texas and that city would be 97% gay.

We could populate all of Baltimore Maryland. We could take over both Boston and Washington D.C. (85% gay).

As of 5.8.76 there were 108,269 full time state employees. It could be estimated that 10,830 gay state employees were personally concerned over Pa. anti-gay legislation typified by SB 743.

The approved state budget for Pa. for 1975-1976 was \$6,719,487,000. If gay citizens as 10% of the population contributed 10% of the monies budgeted (10% = 617,948,700. dollars). If just 25¢ of every \$1.00 we gays contribute through taxes, fees, etc. to the state were used we pay for yearly:

All Pa. legislators (salaries, staff, and operational expenses) who keep us criminals and deny us our civil rights. All Pa. courts which prosecute, fine, jail and deny us our civil rights. The entire State Police system which hassles, harasses entraps and arrests us.

The figure would come out to around \$177,992,000.00.

THE LIBRARY SPOTLIGHT BY RICK D. BALMER

Book acquisitions and donations were fairly heavy over the summer; new titles will be covered in this column in the coming months.

Mary Renault's recently re-issued 1945 novel, The Middle Mist, is especially interesting as her only lesbian novel, as well as for its contemporary setting. Two women, lovers of five years, live a unique life on a Thames houseboat, and the story hinges on complexities that occur when the younger, innocent runaway sister of one of them comes to stay and precipitates the visits of a seductive young male intern. While the inability of either woman to completely resist being attracted to the superficial, Don Juan intern may not sit too well with 1976 gay/feminist consciousness, it is all handled so well by the author, and with such a satisfactory conclusion, that this well-written book cannot help but be a landmark lesbian novel. The distance with which the subject of homosexuality is treated seems right for the time in which the book is set (and similar to the treatment in her other contemporary-setting novel, The Charioteer).

Just as right is the warmth with which the same subject is handled in another of Renault's novels, The Last of the Wine, where she again works her magic in ancient Greece. Alexias, a young Athenian of good family, reaches manhood in the unstable times of the Peloponnesian Wars, falling under the influence of Socrates, and in love with another of his students, Lysis. Soldiers both in such rough times, their love is lucky to be granted many years as Renault weaves their lives through the excitement of expeditions, athletic games, famine, siege and civil war. As always, the warmth and naturalness with which she imbues her narrative and characters are a joy.

Another joy to read is Isabel Miller's classic 1969 novel, Patience and Sarah (originally titled A Place For Us). In the Connecticut of 1816, two women who do not quite fit into their expected social roles find each other and, innocent of any knowledge of same-sex relationships, stumble their way into love and move away from family and friends to start a life together on a Hudson Valley farm. Patience and Sarah alternate the first person narrative to give interesting and differing perspectives. Miller's simple and naive style lends itself perfectly and amusingly to the innocent charm of this wonderful book.

SHORT - SHORTS

Following the general meeting on Sunday, September 26th, there will be a reception for our guest speaker, Dr. Franklin Kameny. Punch, coffee, and tea will be served. We ask that you please bring hors d'oeuvres to share with others attending the reception. Suggestions: cheese, fresh fruit, nuts, paté, cookies, etc.

THE HOW DO YOU KNOW YOU DON'T LIKE IT IF YOU'VE NEVER SEEN ONE OPERA TRIP !

We will see the New York City Opera production of Giuseppe Verdi's Un Ballo in Maschera (A Masked Ball) on Saturday, October 30, 8:00 P.M., at Lincoln Center. Car Pools will be formed or public buses used if necessary. Tickets at \$5.00 and \$11.00 are very limited, if at all still available, so call Rick at 215-866-6320 immediately for details and reservations. We will attempt to get tickets for anyone up to the meeting on 26 September. Verdi's colorful and melodic opera should prove attractive to even the novice opera-goer, and we will hold a listening session prior to the trip to familiarize people with the opera and enhance enjoyment of the performance.

Anyone interested in writing for this newsletter or commenting on the contents thereof may write to us submitting their views and/or material for publication. The Editor's discretion will naturally prevail over the publication of controversial subject matter.

Share your thoughts and ideas with us, write: Editor, LE-HI-HO News

Box 1003, Bethlehem, Pa. 18018

A CLOSER LOOK AT SODOM

by Bob Steelman

"Gay men and women . . . are alienated because of frequent expressions of fear and hatred based on myth and questionable scriptural interpretation." With this statement, issued June 5th, the Young Adult Ministry Board of the Catholic Church of the United States took what some observers regard as a landmark step forward in that Church's position on homosexuality.

Another challenge to the Church's traditional condemnation of gay people is a book by Father John McNeill, The Church and the Homosexual, which he finally succeeded in getting published after a three-year struggle with Church authorities. During the first two of those years the penalty of silence was imposed upon McNeill because he had spoken at the first national conference of "Dignity", an organization of gay Catholics, and had dared to write an article about the convention. Among his arguments against tradition is that the Biblical account of the destruction of Sodom and Gomorrah in Genesis XVIII-XIX has nothing at all to do with homosexuality, even though the name of Sodom has since lent its name to all forms of sexual activity commonly regarded as "contrary to nature." Father McNeill is only one of many churchmen to cite this instance of "questionable scriptural interpretation" in an effort to remold centuries-old Judeo-Christian ideas about homosexuality.

One of the first and most influential modern proponents of reconsidering the Sodom and Gomorrah story was Dr. D. S. Bailey, a member of the Church of England Moral Welfare Council. Last year a Philadelphia TV station devoted a show to the subject of homosexuality during which a gay member of the audience stated that the real sin of Sodom, as described in the Bible, was gross inhospitality -- he was immediately hooted down by a group of religious fundamentalists in the audience. For several months I wondered about the reasoning behind his statement. Then I came across Bailey's Homosexuality and the Western Christian Tradition, published in 1955, which explains in detail the argument for this interpretation. The salient points of Bailey's position are touched upon in the discussion that follows.

A short review of the Biblical story will help. Lot, nephew of Abraham, decides to settle in Sodom, whose inhabitants are said to be exceedingly wicked. God sends two angels to see if this is true, and they lodge for the night in Lot's house. That night the men of Sodom surround the house and command Lot to send out the two visitors, that they may "know" them. When Lot refuses, but offers them his two daughters instead, the men threaten him. The angels blind the crowd, help Lot and his family flee the city, and then destroy it and the inhabitants with fire and brimstone.

The homosexual interpretation comes from a misunderstanding of the word "know," which is yādha in the original Hebrew. Of the 943 times this word is used in the Old Testament, in only 10 instances does it have sexual implications, and those are all heterosexual in nature. Another word, shakhabh, is used whenever references are made to homosexual intercourse. Yādha normally means to "get acquainted with." A reasonable understanding of the request to "know" the visitors is that the people of Sodom were curious and uneasy over the presence of two unusual strangers in their town and wished to find out if they had honest intentions, by questioning them -- that is, to "get acquainted with" them. It was their hostile and violent way of going about it that convinced the angels of their unworthiness.

Many of the stories in the Bible are essentially identical with folk tales and myths of various peoples. The story of Sodom is one of these. There are several legends about strangers, usually divine beings in disguise, who meet with inhospitableness from all but one home in a city. Invariably, they help their kind hosts flee before the town is destroyed. There is no homosexual element in any of these tales. Further, none of the many early Old Testament commentaries and retellings of the story, before the 2nd century B. C., mention homosexuality.

Not until Jewish writings of the 1st century B. C. does a homosexual interpretation begin to develop. In these the men of Sodom are portrayed as lusting after boys -- clearly a reaction against the Hellenistic society of that day -- or as using homosexual rape as one kind of violence inflicted upon strangers whom they conspired to rob. Early Christian Church fathers adopted the Sodom story as it had evolved during their time and at that point it became frozen. Since then this questionable version has exerted a powerful influence upon civil and ecclesiastical attitudes towards gay people, always to their detriment. Lawmakers consistently cite the Bible as justification for laws punishing homosexual acts. The Supreme Court decision in March gave tacit approval for states to have these laws.

Bailey says, in closing his argument, "it is no longer possible to maintain the belief that homosexual practices were once punished by a Divine judgement . . . so terrible and conclusive as to preclude any subsequent discussion Still less can it be held that an act of God has determined once for all what attitude Church and State ought to adopt"

Setting Bailey's ideas aside, there are two other aspects to the story as viewed by traditionalists that they usually overlook. First, if they wish to accept "know" in its questionable sexual sense, the transgression involved would be rape, not homosexuality per se. Finally, but certainly not least, there is the incredibly low regard for women exhibited by Lot's willingness to turn over his daughters to the mob. However one chooses to read the story, there is nothing in it to uphold the arguments of those who try to justify 2000 years of persecution by citing it as their authority. Rather, in their extreme unfriendliness toward gay people, it is the traditionalists who are really guilty of the sin of Sodom.



Bienvenue à



Noel en Québec



WELCOME TO CHRISTMAS IN QUEBEC

You are invited to join some of us in a very exciting vacation. On the 22nd of December we shall motor to the enchanting city of Quebec with a short stop for lunch in the city of Montreal. We will remain in Quebec on the 23rd, 24th, and 25th of December to enjoy the city's many attractions during the season of "Noel", including its Winter Carnival. Short trips outside of the city are also anticipated, i.e. the shrine of St. Anne de Beaupré and skiing at Mont St. Anne.

Cost: Sharing tolls, petrol, if joining car pool. Hotel costs: (no reservations have yet been made) \$12.00 to \$18.00 per person per night. Meals at your own expense.

If interested, make your preliminary reservations early by sending in your tentative reservation today.

NAME _____ Phone _____

ADDRESS _____

Persons in party _____

NO DEPOSIT REQUIRED AT THIS TIME.